

## DIRECT EXPRESSION OF GRATITUDE IN SPEECH

Mirjalol Olimovich Ziyaev

Lecturer, "Mendeleyev" Private School, Dangara District, Fergana Region Uzbekistan

**ABSTRACT:** This article discusses the direct expression of gratitude in speech. It is worth noting that the speaker sometimes directly thanks the addressee in advance for the favor, service, or help that has not yet been performed. At this time, the speaker is speaking Oldindan rahmat!, Oldindan rahmat aytaman!, Oldindan tashakkur bildiraman! speech acts are used.

**KEYWORDS:** Expression of gratitude, speaker, communicative goal.

### INTRODUCTION

The methods of formation of speech acts, the study of symmetric and asymmetric cases in relation to their linguistic structure, and illocutionary meaning is considered one of the important issues of speech act theory.

Speech acts are created in direct and indirect ways based on the communicative goal of the speaker. Sh. Safarov emphasizes that when the linguistic structure of the speech act corresponds to the communicative meaning expressed, an indirect, primary act is formed, and when another speech act is expressed through this structure, an indirect (mediated) secondary act occurs. In his opinion, the disproportion between the linguistic structure and the communicative goal is considered an indicator that creates an indirect speech act [1.99].

### THE MAIN FINDINGS AND RESULTS

It is understood that the types of speech acts, including speech acts of gratitude, are formed in direct and indirect ways and reflect the communicative purpose of the speaker.

Speech acts that directly express the gratitude of the Uzbek speaker through speech acts of gratitude are primary acts, and speech acts that express gratitude indirectly through other speech acts are secondary acts.

In the process of communication, gratitude can be expressed in the speaker's own language or in the language of another person. These two cases are different. When a person's feeling of gratitude is directly expressed in his own language through speech acts of gratitude, the emotional response is evident. At this time, the communicative purpose of his speech act is to express gratitude, and his main attention is focused on the demonstration of this feeling created in him.

A person can also express his feelings of gratitude by telling a story. In this case, the emotional response is revealed indirectly through the act of communication. For example:

Xat yozdim. Xat o'tgan galdagi singari oddiy. Bir akaning singilga yozadigan xati edi. Do'ppi uchun rahmat aytdim. (G'.G'ulom. "Yodgor")

It is characteristic that the speaker can express not only his own gratitude, but also that of others. When a person's feelings of gratitude are expressed by others in the form of a story, this emotional response is expressed through the act of communication.

In literary texts, speech acts of gratitude expressed in the 1st person or 3rd person language are observed in the story of the author of the work. Let's compare the following speech acts:

1. – Bugun senga shirguruchning eng mazali joyidan obqo'ydim. – Rahmat, Masha xola! (O.Hoshimov. "Nur borki, soya bor")

2. Podsho u bilan otdan tushib ko'rishibdir. "Taqsir, etik yuborib qilgan karomatingiz rost keldi!" deb tashakkur aytibdir. (P.Qodirov. "Humoyun va Akbar")

Both the given sentences express the speech act of gratitude. In the first sentence, the feeling of gratitude of the character of the work is expressed directly by himself. In the next sentence, in the speech of the author of the work, the gratitude of the other person is indirectly expressed through the act of communication.

It is worth noting that the speaker sometimes directly thanks the addressee in advance for the favor, service, help that has not yet been performed. At this time, the speaker is speaking Oldindan rahmat!, Oldindan rahmat aytaman!, Oldindan tashakkur bildiraman! speech acts are used.

This type of speech act of gratitude is often found in the preface of a writer's work and expresses gratitude for feedback and suggestions from the reader.

It is known that the writer focuses on reflecting who and for what purpose he expressed gratitude in his artistic work. In this minnatdorchilik bildirdi, minnatdorchilik izhor qildi, tashakkur aytdi, tashakkur bildirdi, rahmat aytdi uses syntactic units such as When describing the feeling of gratitude of the writer's character, he describes its quantitative sign, level of intensity. In this image cheksiz minnatdorchilik bildirdi, behad minnatdorligini izhor qildi, ming marta rahmat aytdi, bir umr minnatdor ekanligini aytdi, cheksiz minnatdorchilik tuyg'usini his qildi uses syntactic constructions such as Also, the author describes the situation that caused his character to express gratitude in his work. At such a time, the writer is in a speech act of gratitude yaxshiligi uchun, maslahati uchun, sovg'asi uchun, ehtirom ko'rsatganligi uchun, e'tibori uchun uses assistive devices such as.

In general, Uzbeks prefer to express their gratitude to their interlocutors by noting the services rendered by them in speech acts of gratitude. At such a time, the type of good done in their speech is specially noted. For example:

Klava xola inqillab o'rnidan turdi. – Rahmat, o'g'lim, – dedi negadir ta'zim qilib. – Katta yordam berding... (O'.Hoshimov. "Dunyoning ishlari")

So, the feeling of gratitude of others, especially the 3rd person, is indirectly expressed through the act of emotional response when the author tells the story. But when the author describes his feelings of gratitude in the 1st person language, it seems that the emotional response of gratitude is expressed directly. But in fact, even in such a situation, the feeling of gratitude has a sign of indirectness due to the fact that it is described by the writer. But since gratitude is expressed in

the 1st person language, it can be considered conditionally expressed directly. In general, in written speech, while narrating the feeling of gratitude of others, it is expressed indirectly.

Speech acts that directly express the feeling of gratitude reflect the speaker's manners, politeness, upbringing, social status, and profession. In general, these signs do not appear in isolation from the speech act. In the speech acts that directly express the feeling of gratitude, the following features characteristic of the speaker appear:

**1. Possession of speech etiquette, education is demonstrated. For example:**

- Shirinliklardan tating, esim qursin, gapga tushib ketib... – dedi ayol hijolat bo‘lib.
- Rahmat, rahmat, hozirgina nonushta qiluvdim, – qo‘lini ko‘ksiga qo‘ydi mehmon. (Q.Kenja. “Palaxvon toshlari”)

It can be understood from the example that the guest refused the woman's offer out of courtesy and thanked him. The guest's speech shows that he has good manners and is an educated person.

**2. It is shown that he is a polite person. For example:**

Otasi qilmagan yaxshilikni qilgan serhimmat, muruvvatpesha Levon amakiga nima javob qaytarishni bilmay uzoq bosh qotirib yurdi. O‘ylay-o‘ylay, uning kaftdek suratini so‘rab oldi-da, bir quloch matoni dastgohga tortib, ikki hafta mobaynida mehr-hafsala bilan ter to‘kdi. Chakkalaridagi jingalaklaridan tepakal boshiga ham ko‘chirib, xiyla oro berib, atay yashartirib chizdi. Bezakdor qasnoqqa solingan bejirim portretini ko‘rgach, Levon amakining ko‘zlaridan yosh chiqib ketdi. “Rahmat, jigarim, rahmat! – dedi Pakanani quchoqlab ko‘tarib peshonasidan o‘parkan. – To‘ppa-to‘g‘ri chizibsan. Yoshligimda xuddi shunday edim, sochlarim jingala-jingala”. (E.A‘zam. “Pakananing oshiq ko‘ngli”)

“Rahmat, jigarim, rahmat!” used in this text. the speech act shows that the speaker is a kind person, even a small person is close to him.

**3. Social status is revealed. For example:**

Aziz vohadoshlar! Men Surxondaryo xalqidan cheksiz minnatdorman, bir yilu yetti oy vaqt mobaynida bu voha ahlidan juda ko‘p narsa o‘rgandim... Mana shu davr mobaynida men bilan yelkama-elka turib xizmat qilgan barcha-barchaga o‘zimning cheksiz minnatdorchiligimni bildiraman (Surkhandarya Mayor E.Turdimov's speech [2])

In this text, the speaker addressed the people of Surkhandarya and expressed his gratitude. This situation indicates that he has worked in a high position in this country.

**4. Evaluative attitude towards others is shown. For example:**

- Rahmat sizga, – o‘zida yo‘q xursand bo‘lib dedi Namoz, – siz yaxshi odam ekansiz. (Kh.To‘xtaboev. “Qasoskorning oltin boshi”)

**5. Kinship relations are revealed. For example:**

- Ishga bormayapsizmi, Qumri kelinoyi?...
- Borayapman, tobim yo‘g‘roq edi, singlim. Qani, o‘tir. yo‘qlab kelibsan, boshim oomonga yetdi. Qani, o‘tiraqol.
- Ish bo‘lmagani uchun moyana ham chiqmay qoldi.. Quruq bo‘lsa ham choyga unnay, yozilibroq o‘tir, rahmat-e, boshim osmonga yetdi, singlim... (A.Mukhtor. “Opa-singillar”)

In this text, the speaker, Rahmat-e, boshim osmonga yetdi, singlim., used the speech act of my sister to thank her sister-in-law for visiting her. Through the speech act, it is understood that there is a kinship relationship between the addressee.

## **6. It shows that he follows Uzbek speech etiquette. For example:**

Qani endi jildirab oqayotgan shu ariqning labiga o'tirib olsang-u, shu nondan bir savatini oldingga qo'yib qo'ysalar, hech qanday takalluf bo'lmasa, suvga botirib yeyaversang, yeyaversang... Keyin novvoyga: "Rahmat, aka!" desang- da, yo'lingga ketaversang. (G'.G'ulom. "Shum bola")

Ukoldan keyin Sayfi Soqievich ancha yengil tortdi. Ingrashdan to'xtab yostiqqa og'ir bosh tashladi. Sherzod uning peshonasidan ter chiqib ketganini ko'rib rahmi keldi.

–Qatiq ichsangiz yaxshi bo'lardi, – dedi sekin, – hozir bozorcha ochilsa olib kelaman.

– Rahmat, ukam. – Sayfi Soqievich ko'zini ochmay imo qildi. – Qarab ko'ring-chi, tumbochkada bo'lishi kerak. (O.Hoshimov. "Nur borki, soya bor")

Used in the first text Thank you, brother! through the speech act, the custom of addressing adults as brother was manifested in the Uzbek people. In the next excerpt, the habit of addressing younger boys as brother is shown through the speech act Rahmat, my brother.

So, in speech acts directly expressing gratitude, the characteristics of the speaker as a social person, such as speech etiquette, are also manifested. Speech acts of gratitude are not performed without these characteristics of the speaker.

In speech acts expressing gratitude directly, in many cases the object that motivated the gratitude is also mentioned.

Speech acts of gratitude can be divided into the following types based on the object of gratitude:

1) speech acts expressing direct gratitude for something. For example:

... Rahmat senga, otaxon. Ertami-kechmi har kimning ishi tushadigan mana shu qo'llaring uchun rahmat. O'rtanib turgan yurakka suv sepa biladigan mana shu hamdard qalbing uchun rahmat. (O.Hoshimov. "Dunyoning ishlari")

In such speech acts, what is being thanked may not be expressed directly. But it will be possible to clarify it based on the context or speech situation. For example:

Alibek Joniqurboniyning sovg'alari antiqa, turli-tuman va qimmatbaho edi.

– Tashakkur, Alibek! – dedi Temur unga minnatdorchilik bildirib. (N.Qobul. "Etti iqlim hoqoni yoxud axt va taxt")

It seems, Thanks, Alibek! it is impossible to understand the "thing" that motivated Temur's gratitude to Alibek from the speech act. But based on the context, it becomes clear that it is an antique, different and valuable gift;

2) speech acts expressing direct gratitude to someone. For example:

Tahsin, tashakkurim sizgadir bu kun,

Ey, ona yurtimning ona qizlari. (A.Oripov. "Saodat")

Olamda ko'p erur muborak onlar,

Tabarruk zotlar ham garchand ko'p erur.

Sizgadir ilk rahmat, aziz insonlar,

Munis muallimlar, Sizga tashakkur. (A.Oripov. "Muallimlarga")

When expressing gratitude to someone, attention is paid not only to whom the gratitude is addressed to, but also to its content. At such a time, in public expression of gratitude towards someone *Menga ko'rsatgan e'tiborining uchun rahmat!*, *Dori olib kelganingiz uchun minnatdorman!*, *Xarid qilganingiz uchun tashakkur bildiraman!* the use of such sentences is observed.

Sometimes in acts of gratitude, it is important to indicate the reason for thanking someone: *Siz hind qiziga uylandingiz, uning imon-u e'tiqodini ehtirom etmoqdasiz. Buning uchun sizga ming tashakkur.* (P.Qodirov. "Humoyun va Akbar")

A characteristic point is that Uzbeks prefer to emphasize that they are overly considerate when expressing gratitude to someone. In such a situation, rather than expressing gratitude, the primary task is to evaluate the person. For example, in the speech of a person expressing gratitude *Rahmat. Juda e'tiborlisiz-da!*, *E'tiboringiz uchun rahmat!* sentences like.

Speech acts that directly express the feeling of gratitude do not always express a positive attitude. According to P. Brown, S. Levinson, speech acts of gratitude are used by the addresser in order to repay the debt to the addressee for his actions and behavior, because the addressee considers himself obliged to do so, and thus puts his "negative image" at risk (that is, in terms of the right to independence and non-interference in his affairs) [3.67].

In fact, when a person feels the obligation to respond to some good deeds done by others, he feels as if he is in debt. Gratitude expressed on the basis of such an obligation does not acquire a positive character, in other words, it cannot be called an expression of a positive emotion created in a person. For example, if the addressee invites the addressee to a guest, and if the addressee feels that he is obliged to invite the addressee to a guest one day, and expresses gratitude to him, such an act of gratitude is a speech act expressed only in the imperative of obligation.

Sometimes the addressee may not like the good done by the addressee, the attention shown. In this case, it is observed that the addressee has a negative emotional reaction, behaves rudely, and does not follow communication etiquette. In this situation, his speech expresses a negative attitude *Hurmatingizni biling!*, *O'rningizni biling!* sentences like this take place or protest and perform an action. This situation is more vividly reflected in the following text:

*Ertalab ko'chaga chiqsa, qo'shni kampir ikki bukilib obkashda suv olib ketayotganmish. Yigit yugurib borib kampirning qo'lidan obkashni olmoqchi bo'libdi. Kampir bo'lsa, rahmat o'rniga yigitning yelkasiga obkash bilan rosa uribdi...*

– "Sen, – debdi kampir yigitga, – birovning ko'nglini ovlashdan oldin o'z onangning ko'nglini og'ritmaslikni o'rgan". (O'.Hoshimov. "Ikki afsona")

It is understood from the text that the old woman did not feel grateful for the help provided to her, on the contrary, she did not like this help. As a result, he expressed a negative attitude.

Another example:

*Xudoga shukur, dard chekindi. Oxirgi ukolni qilganda, iymanibroq qo'lga pul tutqazdim. – Ming rahmat, sizga. UZR, "qo'l haqi" degan gapbor...*

*Hamshira ko'zimga ta'nali qaradi:*

– *Shunaqa desangiz, xonadoningizga boshqa qadam bosmayman. Biz qo'shnimiz-ku, domla, mahalladoshmiz...* (O'.Hoshimov. "Nur borki, soya bor")

In this text, the nurse did not develop a feeling of gratitude towards the withholding of money. On the contrary, he objected to the withholding of money and reacted negatively to the incident. It is understood that the purpose of expressing gratitude is also important in the process of communication. If a good deed is not accepted by the addressee, a negative attitude is expressed instead of gratitude.

Sometimes a speech act of gratitude in the communication text Rahmat. Ovora bo'libsiz-da!, Rahmat. Lekin shart emas edi! is made in the style At such a time, the speaker expresses in a "gentle" way that he is embarrassed by the attention paid to him and the good he has done.

Of course, after such acts of gratitude in Uzbek communication culture Arzimaydi, Hechqisi yo'q, Minnatdorchilikka hojat yo'q such answers serve for politeness, confirming that speech communication is based on a positive attitude.

## CONCLUSION

It is understood that in the communication culture of Uzbeks, not only satisfaction with the good done, actions performed, and purposes such as reflecting the feeling of gratitude, but also evaluating and analyzing the person expressing gratitude, his actions.

## REFERENCES

1. Safarov Sh. Pragmalinguistics. - Tashkent: National Encyclopedia of Uzbekistan, 2008. – P. 99.
2. <https://www.gazeta.uz/uz/2018/07/14/turdimov/#!>
3. Brown P., Levinson S. Politeness: Universals in Language Usage / P. Brown, S. Levinson. – Cambridge: Cambridge University Press, 1987. – P. 67.
4. Esonovna, L. D., Anvarovna, N. M., Sayidmahamadovna, S. N., Alimullaevna, N. F., & Kakhramanovna, S. N. (2020). Pragmatic features of official texts and documents of the uzbek language. ANGLISTICUM. Journal of the Association-Institute for English Language and American Studies, 9(7), 27-34.
5. Karimov, N. (2022). Importance of studying and promoting oriental culture and heritage. Oriental Journal of History, Politics and Law, 2(03), 28-33.
6. Lutfullayeva, D. E. (2016). The Role Of Associative Experimental Method In The StudyOf Human Linguistic Memory. In Современные проблемы тюркологии: язык-литература-культура (pp. 452-457).